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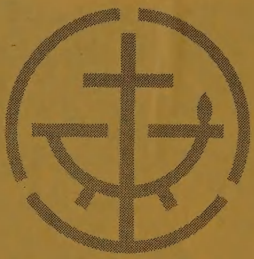

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MISSIONARY ANNALS.

(A SERIES.)

THE LIFE OF

WILLIAM CAREY.

BY

MARY E. FARWELL.

CHICAGO:
WOMAN'S PRESBYTERIAN BOARD OF MISSIONS OF THE NORTHWEST
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WILLIAM CAREY.

CHAPTER I.

INTRODUCTORY.

MAX Mueller, the great oriental scholar, says, "The religious reform which is now going on in India is the most momentous movement of this momentous century." It is always interesting to follow a great stream to its source, where it bursts from the rock or trickles from the hillside. William Carey is recognized as the father of modern missions. In considering his life we trace this stream to its fountain.

Never has the law of history, that when God has a great work to do, the instrument is found ready, been more fully illustrated than in the life we come to study. Northern Europe had enjoyed more than two centuries of protestantism and yet no general movement had been made to extend the blessings of the Gospel to the heathen world. "I think," said a distinguished minister of that day, "that your scheme, considering the paucity of ministers, hath a very unfavorable aspect with respect to churches at home, where charity ought to begin." At a meeting of ministers, held about the same time, an informal debate was proposed upon important questions.

Carey, then a young man, offered the question, "Have the churches of Christ done all they ought to have done for heathen nations?" A startled old minister cried out, "Young man, sit down! When God pleases to convert the heathen world he will do so without your help or mine either." Andrew Fuller, afterwards the first great secretary of Foreign Missions, says his feelings were, "If God should open the windows of Heaven, then might these things be." God thought otherwise. Forty years of the last century had yet to pass, when a child was born evidently raised up for this purpose.

Said Dr. Ryland, one of the founders of the first missionary society, "I believe that God himself infused into the mind of Carey that solicitude for the salvation of the heathen world which cannot be fairly traced to any other source."

CHAPTER II.

CHILDHOOD.

IN the humble cottage of the schoolmaster and parish clerk of the little village of Paulerspury, not far from Northampton, in England, in the year 1761, William Carey was born. Here were passed the first fourteen years of his wonderful life. Of himself he modestly says, "My education was that which is generally considered good in country villages, and my father being schoolmaster, I had some advantages which others had not." We cannot doubt that the schoolmaster did what he could to develop the wonderful mind of his son—a mind capable of grasping the whole range of human knowledge, theology, science and literature, and to which the great book of nature was an ever increasing delight. A good foundation must have been laid, but from this early age of fourteen he was his own master. "The bench was his seat of literature and the shoemaker's stall, where the voice of a tutor was never heard, the hall in which he acquired all his learning." One glimpse we catch of his childhood. "His mother was accustomed to hear him, when not more than six years of age, repeat sums in arithmetic which he had mentally wrought out.

Whatever he began, he finished; no difficulties ever discouraged him, and the more his mind expanded the more intent was he upon filling it. The room appropriated to

his use was filled with insects, placed in every corner, that he might watch their movements and growth. He was very fond of drawing and painting as well as of collecting birds, flies and animals. In his walks he observed every hedge and carefully watched every plant. All this while he was one of the most active of the boys in the neighborhood, and was greatly beloved by those of his own age." Here is the man in miniature!

CHAPTER III.

YOUTH.

THE straightened circumstances of the family not permitting him to remain longer at school, at this early age he was apprenticed to a shoemaker. Shoes he made so well that a pair were kept by his master, Mr. Old, as a specimen of good workmanship.

The influences around his early life were highly moral, his parents and his master being strict churchmen; but of experimental religion, up to this time, he says "he had heard very little." "His master was an inveterate enemy to lying, a vice to which he confesses himself awfully addicted." An incident of this period, related in his own words, will show his great candor and the momentous influence of what seem to be little things upon after life. "A circumstance which I always reflect on with a mixture of horror and gratitude occurred about this time, which, though greatly to my discredit, I must relate. It being customary in that part of the country for apprentices to collect Christmas boxes (donations) from the tradesmen with whom their masters have dealings, I was permitted to collect these little sums. When I applied to an iron monger, he gave me the choice of a shilling or a sixpence. I, of course, chose the shilling, and putting it in my pocket went away. When I had got a few shillings, my next care was to purchase a few little articles for myself,

I have forgotton what, but then to my sorrow I found that my shilling was a brass one. I paid for the things which I bought by using a shilling of my master's. I now found that I had exceeded my stock by a few pence. I expected severe reproaches from my master and therefore came to the resolution to declare strenuously that the bad money was his. I well remember the struggles of mind which I had on this occasion, and that I made this deliberate sin a matter of prayer to God as I passed over the fields towards home. I there promised that if God would but get me clearly over this, or, in other words, help me through with the theft, I would certainly for the future leave off all evil practices; but this theft and consequent lying appeared to me so necessary that they could not be dispensed with. A gracious God did not get me safe through; my master sent the other apprentice to investigate the matter. The iron monger acknowledged the giving me the shilling and I was therefore exposed to shame, reproach and inward remorse which preyed upon my mind for a considerable time. I at this time sought the Lord, perhaps more earnestly than ever before, but with shame and fear. I trust that under these circumstances I was led to see much more of myself than ever before, and to seek for mercy with greater earnestness."

CHAPTER IV.

Religious Experience.

HE had hitherto, from habit, attended the Established Church, but through the influence of a fellow workman, he was induced to attend a dissenting chapel. Under the influence of the evangelical preaching which he there heard, his mind commenced to grapple in earnest with the great truths of religion and he seems to have found no rest until his feet were firmly planted on the rock of faith in Christ.

Having commenced to attend a Baptist chapel, he soon began to be invited to speak in public church services, as is the custom of that denomination.

At one time, he speaks of going a distance to attend a meeting of association, and fasting all day because he did not possess a penny. For a short time he attended the preaching of Dr. Scott, the great commentator. Of him he says, "If there be anything of the work of God in my soul, I owe much of it to his preaching, when I first set out in the ways of the Lord."

Thirty years afterward, Dr. Ryland, speaking of Carey at this time, says, "October 5th, 1783, I baptized in the river Nen, a little beyond Dr. Doddridge's meeting-house at Northampton, a poor journeyman shoemaker, little thinking that before nine years had elapsed, he would prove the first instrument of forming a society for send-

ing missionaries to the heathen; such, however, as the event has proved, was the purpose of the Most High, who selected for this work, not the son of our most learned minister nor of the most opulent of our dissenting gentlemen, but the son of the parish clerk, at Paulerspury, Northamptonshire."

Desiring, as he says, "To be fully sent out to preach," he writes, "I would be glad if the church would take my affairs into consideration. If they want more trial of my gifts, I shall be willing to wait until they are satisfied; if they are satisfied already I should be glad if they would avoid delay. I wish, however, to leave it to their discretion." At length the church encouraged him to enter on the work. "And," says Carey to Dr. Ryland many years afterwards, "what I still wonder at, I was appointed to the ministry. I perfectly recollect that the sermon which I preached before the church, and on hearing of which they sent me out, was as weak and crude as anything could be which is or has been called a sermon."

CHAPTER V.

In the Ministry.

THIS end had been reached through years of struggle and privation. His master having died after two years, having bought his time, he commenced business for himself in the greatest poverty. At twenty he married and added family cares to other burdens. Three years he preached at Barton, "going," as he said, "on the Lord's day morning and returning at night as the distance was but about six miles." Having no acquaintance with ministers, "I was obliged to draw all from the Word of God."

Subsequent years showed how rich were the draughts thus made from the inexhaustible Fountain.

Soon, in consequence of the utter poverty of the people, we find him transferred to Moulton, where his salary was never more than seventy-five dollars a year. This meagre support he endeavored to supplement by keeping a school. For this calling he was entirely incompetent.

"When I kept school," he says, "the boys kept me." This resource proving inadequate, he resorted to his trade as a shoemaker. One of his early friends says, "Once a fortnight or three weeks Carey might be seen walking eight or ten miles with a wallet full of shoes upon his shoulders, and then returning home the same day with a fresh supply of leather to fulfill his future engagements."

With all his efforts he and his family were sometimes obliged to go a month without animal food.

Two or three years having passed in this way, we find him removed to Leicester, where his labors are greatly blessed in building up a church which had become corrupted and divided.

CHAPTER VI.

STUDIES.

DURING all these varied and absorbing occupations, what time can he have had for study? Dr. Sutcliffe, in after life, often congratulated himself that he lent Carey a Latin grammar, which he believed to have been the first elementary work he had ever perused in that language or any other. Dr. Ryland used to tell with delight how the shoemaker visited his study, at the end of six weeks, master of Latin. In an almost incredible time he acquired the Dutch language. Greek and Hebrew were both acquired without a teacher, and within seven years he could read his Bible in six or seven languages. He one day purchased for a few pence, an old book in the French language. In the course of three weeks he could read it with great satisfaction. To him the acquirement of a language was so easy that he had but to lay a book before him while engaged in some laborious occupation and study it as a mere matter of amusement. An extract from a letter written to his father while he was at Moulton shows by what rigid employment of time all this had been accomplished. "On Monday I confine myself to the learned languages, and oblige myself to translate something. On Tuesday to the study of science, history, composition, etc. On Wednesday I preach a lecture, and have been for more than twelve months on the Book of

Revelation. On Thursday I visit my friends, Friday and Saturday are spent in preparing for the Lord's day; and the Lords's day in preaching the Word of God. Once a fortnight I preach three times at home, and once in a fortnight I go to a neighboring village in the evening. Once a month I go to another village on the Tuesday evening. My school begins at nine o'clock in the morning and continues until four o'clock in the evening in winter and five in summer. I have acted for this twelve months as secretary to the committee of Dissenters, and am now to be regularly appointed to that office with a salary. Add to this occasional journeys, ministers' meetings, and you will rather wonder that I have any time than that I have so little. I am not my own, nor would I choose for myself. Let God employ me where he thinks best and give me patience and discretion to fill up my station to his honor and glory."

To the church at Leicester he continued to minister; so thoroughly did they drink in his spirit that though devotedly attached to him, they willingly gave him up to go where he could serve his Master and theirs, in a wider field.

CHAPTER VII.

The Beginning of Foreign Missions.

WE may suppose that as Henry Drummond's great work, "Natural Law in the Spiritual World," grew out of his secular and religious lectures, so Carey's great thought of foreign missions grew out of his combined occupation of pastor and teacher. As he pointed out to his scholars the wide wastes of heathenism, his pastor's heart went out for the souls of the millions sitting in darkness. The thought once conceived was henceforth a burning fire within him, the great theme filled all his thoughts. A pamphlet written by him at this time, although now a hundred years old, is full of most important suggestions.

In May, 1792, Carey was appointed to preach before an association of ministers at Nottingham. This sermon, from Isaiah liv.: 2, 3, has become historical. In it he announced the great maxim, which has been the watch word of missions ever since: "Expect great things from God; attempt great things for God." Speaking of the effect of this sermon, Dr. Ryland says: "I should not have wondered if all the people had lifted up their voice and wept as the children of Israel did at Bochim. It would only have seemed appropriate to the cause; so clearly did he prove the criminality of our supineness in the cause of God.

CHAPTER VIII.

Formation of "The Baptist Society for Propagating the Gospel Among the Heathen."

As an immediate result of this sermon a meeting was appointed at Kettering for forming a "Baptist Society for Propagating the Gospel among the Heathen." In October, 1792, in the back parlor of Mrs. Beebe Wallis' house, this meeting was held. Mr. Fuller, when writing of the death of Mrs. Wallis twenty years after, says: "The mention of the Society being formed in the little parlor of her house, always made her eyes glisten with delight." How delightful for us at this time to find a woman's name thus associated!

We can have little idea of the fear and trembling with which this society was formed. They were utterly inexperienced, they knew of no opening for foreign mission work in one part of the world more than in another, they had no funds, they lived at long distances from each other and communication was rare and difficult. "Truly," said an old deacon at Kettering, sixty years ago, "it was a wonderful thing, but they did not know it and they were wonderful men. I shall never forget them, boy as I was. They are all gone!" Let us look in upon one of the early meetings of this society through the eyes of one of Carey's early biographers. "There is Ryland! often the chairman; he is of middle age, nearsighted, and has a singu-

larly squeaking voice; he is profound in Hebrew learning and Scriptural theology; is eminently serious, and intensely anxious that deep piety should pervade every action. There is Carey! small in stature, lowly in spirit, and of cool and steady enthusiasm. There is Pearce, somewhat small and thin in person, with his long hair hanging down over his shoulders; his intensity of character was now as always apparent, his temper all sweetness and love, and his devotion like a vestal flame, pure, consecrated, inextinguishable; his character is described in one of his own sentences: 'Oh! to be a Mercury, forever rolling round and near the Sun!' There is Sutcliff, of rather large size, and the very personification of fatherly kindness, every look is benignity; he can counsel, but not control, and will carry caution and prudence to the utmost. There too is Fuller, a sturdy, unbending oak of the forest, who is rather dominant than attractive; no man would do anything without asking his advice, and assuredly he has both courage and perseverance enough to carry out any plan on which his brethren may determine, while kindness will often melt him down, and make him gentle as a lamb. Such was this first missionary cabinet, wise and humble."

At the very first meeting of the Society a subscription was taken, amounting to £13 2s. 6d. Immortal nucleus of the sanctified wealth of the church, consecrated to the holiest uses!

CHAPTER IX.

Becomes a Missionary.—The Preliminaries.

THE first missionary presented to this society was Dr. Thomas, a young Christian surgeon who had gone out under the East India Company. Deeply impressed with the destitution of the heathen, he had returned and was endeavoring to raise a fund in London, and was also seeking a companion. Carey presented this man to the new society. Said Fuller, "From Mr. Thomas' account, we saw that there was a gold mine in India, but it seemed almost as deep as the center of the earth. Who will venture to explore it? 'I will go down,' said Carey to his brethren, 'but remember that you must hold the ropes.' We solemnly engaged to do so; nor while we live, shall we desert him."

This decision once made, Carey never seems to have wavered a moment. Writing to his father, soon after, he says, "The importance of spending our time for God alone is the principal theme of the Gospel. 'I beseech you, brethren,' says Paul, 'by the mercies of God, that ye present your bodies a living sacrifice; holy and acceptable which is your reasonable service.' To be devoted like a sacrifice to holy uses is the great business of a Christian; pursuant to these requisitions I consider myself as devoted to the service of God alone, and now I am to realize my professions. I hope, dear father, you may be enabled to

surrender me up to the Lord for the most arduous, honorable and important work that any of the sons of men were ever called to engage in. I have many sacrifices to make." These solemn words were written a hundred years ago. The hand that penned them long since closed its work, but do they not still strike a chord in our hearts, awakening us to the duty and blessedness of sacrifice for his sake?

This duty so solemnly undertaken, he considered not only binding upon himself, but upon all others. Going into Yorkshire to visit a brother, he was introduced to a young printer who had recently become a Christian. "We shall want you," said Carey, "in a few years to print the Bible; you must come after us." Thus was the first thought of missions planted in the heart of William Ward, for so many years Carey's eminent colleague at Serampore. These few words, Mr. Ward used to say, he never forgot. Who does not bless God and will not try to speak "The word in season?"

Trials like mountains began to loom up across his pathway. His church at Leicester, faithfully taught by him, could say, "The will of the Lord be done," but his wife could not see into the darkness. Who can wonder? They had four children, one of them an infant. Those years of pinching poverty had told upon her, and her health was infirm. Men could leave their families for honor, for business, but ministers must not. After much earnest thought he resolved to go, taking his eldest son with him, hoping that Mrs. Carey would follow.

Money was needed to meet the expenses of the long journey. Fuller went to London to solicit funds, meeting with such indifferent success at first that he would

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often turn down a side street, that he might not be seen to weep at his failure. How interesting is this glimpse of Andrew Fuller at his work! The first of that long line of great missionary secretaries, who have been "holding the ropes" while heart and flesh are ready to fail, ever since his day. In some places there was marked readiness to respond to their appeals. A woman at Worcester put five shillings into the plate; next morning she brought sixteen shillings and sixpence more. Having been asked her name she said, "Put me down as worthless dust and ashes." A meeting of solemn farewell was held at Leicester. Andrew Fuller preached a sermon from John xx.: 21, "As my Father has sent me, so send I you." In closing he said, "Every part of the solemnities of this day must be interesting; but if there be one part which is more affecting than the rest, it is that which is allotted to me, delivering you a solemn parting address. But the hope of your undertaking being crowned with success, swallows up all my sorrow. I could go myself, without a tear and leave all my friends, in such a glorious cause. Go then, my dear brother, stimulated by these prospects. We shall meet again. Crowns of glory await you and us. Each will, I trust, be addressed in the last day, 'Come ye blessed of my Father, enter ye into the joy of your Lord.'"

CHAPTER X.

The Voyage to India.

THEIR trials were not ended. When after such toilsome efforts the necessary funds had been raised, and they had taken passage with their few goods upon the East India Company's ship, The Oxford, the object of their journey was discovered, and peremptory orders were sent that they should leave the ship. "The passage-money will be lost," said Fuller in despair. In fact only a part of it was recovered. The East India Company was pervaded by infidelity and they were determined to prevent any attempt being made for the conversion of the Hindoos. Underneath these humble servants of God were the Everlasting Arms or they must have abandoned their purpose. Despairingly Carey was proceeding to his home, when an advertisement of a Danish vessel about to sail, falling into his hands, they renewed their efforts to secure a passage. A much larger sum was needed, but the new society proved equal to the emergency. In the mean time Mrs. Carey had concluded to accompany her husband, if she could be permitted to take her sister with her; and so "with light hearts and great joy" the two undivided families went on board the Crown Princess Maria, June 13th, 1793.

That journey must have been a glimpse of brightness to which they all recurred with pleasure in the days and years which followed. The Danish captain treated them with

the greatest kindness. Songs of praise and the voice of prayer were often heard. Under the favoring breezes, Mrs. Carey's health greatly improved, and cheerfulness and hopefulness took the place of lingering regrets. Dr. Thomas had learned the language of Bengal. Before the five months of the voyage were finished, the book of Genesis was translated and ready for the press; Carey's linguistic ability enabling him to render most valuable assistance in felicitous translation.

CHAPTER XI.

Getting Settled.

WE would gladly leave them on the good ship with their congenial surroundings. No sooner had they disembarked then fresh troubles awaited them. The management of their funds had been entrusted to Dr. Thomas who had no skill in this direction. The small amount of funds was soon exhausted. Dr. Thomas was obliged to resort to the practice of his profession for maintenance, while Carey with his wife and her sister and their four children were reduced to absolute destitution. "As silver is tried" this servant of God was brought into the furnace of new difficulties. In his extremity he took his family forty miles into the country, away from Calcutta, thinking that he might secure some land which he could cultivate and thus support his family. Let us look at Carey's condition at this moment. What more abject distress can be imagined! Frowned upon by the authorities both in England and in India, uncheered by friendship, fifteen thousand miles removed from all who sympathized with him or his object! Again was man's extremity God's opportunity. The story sounds like a romance. As the little boat carrying the future of India skirted the bank of the little river Jubona, an English gentleman was seen on the bank amusing himself with his gun. A residence was also in sight, which the guide told Carey belonged to an English

gentleman residing in the country. The gentleman in sight proved to be the owner of the residence, and Carey, resolving in his extremity to call upon him, found indeed a friend. Captain Short, as the friend of Carey in this dreadful hour, is entitled to our lasting regard. Careless of religion, he ridiculed the object of Carey, to convert the Hindoos, but with warm and generous English hospitality, invited him to make his house the home of his family for six months or twelve months while other arrangements could be made. This association proved delightful to all concerned. By intercourse with the faithful missionary, Captain Short became a follower of Christ and a faithful friend of the mission as long as he lived. He afterward married Mrs. Carey's sister.

While a temporary home was being built for his family, Carey, never for a moment forgetting his great object, gathered the natives about him and began to instruct them. A promising work was opening before him there, when another change occurred, this time so favorable that the burden of pecuniary care was entirely lifted.

When in India before, Dr. Thomas had formed the acquaintance of a gentleman of high rank, in the service of the East India Company, named Udney. This gentleman was now living at Malda. Dr. Thomas having heard that he was in great trouble on account of the severe illness of his mother, hastened to his assistance.

Becoming interested in the object which had brought him back to India, Mr. Udney offered to him and to his friend Carey the superintendency of two factories which he was just establishing. This offer was at once accepted,

as it was thought that while it would afford maintenance for their families, it would also provide employment for the natives who would lose caste by embracing the Christian religion.

CHAPTER XII.

He Relieves the Society of His Support.

PLACED thus in circumstances of comparative affluence, Carey's first thought was to relieve the Society of the burden of his support. A letter resigning his salary is so characteristic that we will quote it in part. "At the same time it will be my glory and joy to stand in the same near relation to the Society as if I needed supplies from them, and to maintain the same correspondence with them. The only favor that I ask is that I may have the pleasure of seeing the new publications that come out in our connection, and the books that I wrote for before, namely: a 'Polyglott Bible,' 'Arabic Testament,' 'Malay Gospel' and 'The Botanical Magazine.' I wish you also to send me a few instruments of husbandry, namely, scythes, sickles, plough wheels, and such things; and a yearly assortment of all garden and flowering seeds, and seeds of fruit trees, that you can possibly procure; and let them be packed in papers or bottles well stopped, which is the best method; all these things at whatever price you can procure them, and the seeds of all sorts of field and forest trees, etc. I will regularly remit the money for every year; and I hope I may depend upon the exertions of my numerous friends to procure them. Apply to London seedsmen and others as it will be a lasting benefit to this country; and I shall have it in my power to do this for what I now call my own country. Only take care that they are new and dry."

CHAPTER XIII.

THE FIRST CHURCH.—DEATH OF LITTLE SON.

IN the same letter he speaks of several Christians whom he has met and whom he is about to organize into a church although it will contain only five or six members. On the records of the church at Leicester, at this date, may still be seen an affectionate letter signed by the pastor and deacons, dismissing him from their fellowship.

Although relieved from pecuniary distress, frequent and severe trials awaited him all along his pathway. In 1794 a severe illness laid him aside for many days. From this he was not yet recovered when his youngest child, a lovely boy of five years, was carried off with fever and dysentery. He says, "On the same day we were obliged to bury him, which was an exceedingly difficult thing. I could induce no person to make a coffin, though two carpenters are constantly employed by us at the works. Four Mussulmans, to keep each other in countenance, dug a grave; but though we had between two and three hundred men employed, no man would carry him to the grave. We sent seven or eight miles to get a person to do that office; and I concluded that I and my wife would do it ourselves, when at last a servant, kept for the purpose of cleaning, and a boy who had lost caste, were prevailed upon to carry the corpse, and secure the grave from jackals. This was not owing to any disrespect of the

natives towards us, but only to the cursed caste. The Hindoos burn their dead, or throw them into the rivers to be devoured by the birds and fishes. The Mussulmans inhume their dead, but this is only done by the nearest relations." Elsewhere he says, "During this affliction I enjoyed sweet seasons of self-examination as I lay upon my bed. When my dear child was ill, I was enabled to attend upon him night and day, though very dangerously ill myself, without much fatigue; and now, I bless God that I feel a sweet resignation to His will. I know that He has wise ends to answer in all that He does and that what He does is best."

CHAPTER XIV.

BEGINNING OF MISSION WORKS.—OPPOSITION OF ANGLO-INDIAN GOVERNMENT.—MR. FOUNTAIN'S ACCOUNT OF CAREY.

WHAT a study is the character of Carey, as it now develops before us! When we see him discharging the duties of his new position with the utmost diligence and success, all his spare moments wisely employed in his favorite occupation of gardening, turning even his hours of recreation to the use of his adopted country, we almost forget that he and his companion are at the same time grappling with the tremendous obstacles which stand in the way of a successful mission to the Hindoos. "He had now acquired enough of the language to preach more or less in about two hundred villages, within a circle of twenty miles." "My manner of traveling," he says, "is with two small boats; one serves me to lie in, and the other for cooking my food. I carry all my furniture and food with me from place to place, namely: a chair, a table, a bed, and a lamp. I walk from village to village, but repair to my boat for lodging and eating." The character of the people with whom he was thus brought in contact, he found unfathomable in deceit—the influence of the Brahmins around them like an adamantine chain. Added to his difficulty in reaching the people was the continued hostility of the Anglo-Indian government. Returning European residents declared that "if the missionaries

persisted in their efforts to convert the Hindoos, every European throat would be cut." "Will these people," asked a member of parliament, "crawling from the homes and caverns of their original destination, apostates from the loom and anvil, and renegades from the lowest handicraft employments, be a match for the cool and sedate controversies they will have to encounter, should the Brahmins condescend to enter into the arena against the maimed and crippled gladiators that presume to grapple with their faith? What can be apprehended, but the disgrace and discomfiture of whole hosts of tub preachers in the conflict?"

In the midst of these labors at Mudnabatty, Mr. Fountain and his wife suddenly appear upon the scene as assistants. Writing home in 1796, Mr. Fountain says, "As to brother Carey, his very soul is absorbed in the work of the mission. His dear friends in England had no grounds for their fears that riches might alienate his heart from that work. He does not possess riches. I am persuaded there is not a man, who has not learned to deny himself, but would prefer his situation when at Leicester to that in this country, but he, like a Christian minister as described in his own publication, considers himself as having solemnly undertaken to be always engaged as much as possible in the Lord's work, and not to choose his own pleasure and employment. He has told me that, whatever his future circumstances may be, he durst not lay up a shilling for his children, for his all is devoted to God. I think the Society and all who feel for the wretched millions in India can never be sufficiently thankful that brother Carey embarked in the mission. His amazing

knowledge of the languages and customs of countries, his assiduity in translating the Scriptures, his diligence in preaching, his patience under trials, and his perseverance are admirable."

CHAPTER XV.

Changes in the Mission.—Removal to Serampore.

THE year 1798 brought great changes to the mission. Four young men were sent out by the Society. Among them we find the names of Ward and Marshman ever afterwards associated with that of Carey. As missionaries they could not be allowed to remain in India under the government. Said one of the council, "If these men had belonged to the English church, and had been missionaries, one might have borne with them. If they had belonged to any of the more respectable sects of Dissenters, they might have been tolerated; but to think of tolerating Baptists, the smallest of the sects and the straitest, that is not to be borne." "God chose the weak things of the world that he might put to shame the things that are strong." The son of that very councilman, in after years came to these same despised missionaries for instruction, was baptized and joined one of the mission churches. The next day after their arrival, the new missionaries removed to Serampore.

Towards Serampore Carey's own attention was now turned. For five years he had combined religious and secular occupation. He had received much encouragement in his work. His acquaintance had become widely extended. The attention of many prominent men had been turned to his efforts. A press had been set up and

many of the natives had been reached by preaching and by the circulation of parts of the Bible and other religious books. Mudnabatty was an obscure place, distant and inaccessible. Mr. Ward was needed to take charge of the press. The disastrous condition of Mr. Udney's business affairs seems to have hastened his decision to join his brethren. In reference to the removal, Carey says, "I never remember to have felt worse on any occasion whatever. It was so clearly the leading of Providence that no one of us can have a shadow of doubt respecting it. At this place, we are settled out of the Company's dominion, and under the government of a Power very friendly to us and our designs." The removal took place January 10, 1800. Serampore which has since become so illustrious in missionary annals was at that time a small village. It is situated upon the banks of the Hoogly river about fifteen miles from Calcutta. It was at that time under the Danish government and was described as a beautiful town esteemed the most healthy spot in all India. Rev. W. H. Denham, at one time pastor of the church, wrote, "Of Serampore itself, it would be a work of supererogation to pen a sentence. Who can recall its name without veneration? On its sages rested a second Pentecostal fire, and from their hands, India and its hundreds of millions have received the regenerating word of life. Honored names! Honored instrumentality! Their works shall praise them so long as the waters that lave the banks of Serampore shall roll. The press is the friend of India; still to its interests may it long be devoted; a fountain of moral influence; a potent instrument of social and eternal good!"

Our hearts expand with sympathy as we think of the reception of the missionaries in the little court. Bearing no credentials, they are received as ambassadors of the King.

They were admitted to all the privileges of Christian fraternity and friendship. Here for many years, Christian fellowship broke down all the barriers of position, and men and women of widely differing nationalities lived together in the greatest harmony. All to whom the cause of missions is dear, must revere the name of the good Governor Bie, who received the missionaries so kindly, and proved to them so steady and powerful a friend. The population was of the most heterogeneous character. "Last Lord's day," wrote Carey, "we had the most mixed congregation that you ever heard of. It consisted of English, Danes, Norwegians, Germans, Americans, Armenians, a Greek and a Malabar."

CHAPTER XVI.

Gospel Fruit.

THIS year, 1800, did not pass before the Gospel began to bear fruit. Carey's two sons showed evidence of piety. Towards the close of the year, writing home, Carey says, "Yesterday was a day of great joy, I had the happiness to desecrate the Ganges by baptizing the first Hindoo! His name is Krishna-Pal. I also baptized my son Felix." This first Hindoo convert lived for twenty years to preach with great ability and success. With his last failing words he spoke of the preciousness of Christ. Krishna was the author of the well known communion hymn:

"Oh thou, my soul, forget no more,
The Friend who all thy sorrows bore,
Let every idol be forgot,
But, oh my soul, forget him not."

"Renounce thy works and ways with grief,
And fly to this divine relief;
Nor him forget, who left his throne,
And for thy life gave up his own."

"Eternal truth and mercy shine
In him, and he himself is thine:
And canst thou, then, with sin beset,
Such charms, such matchless charms forget?"

"Oh, no: till life itself depart,
His name shall cheer and warm my heart;
And, lisping this, from earth I'll rise,
And join the chorus of the skies."

Another event of great importance was the publication of the Bengali Bible. The great question which had agitated all hearts, was how it would be received by the Indian Governor. They were under Danish protection, but the Bible was for India. Again a man for the hour is ready! The Marquis of Wellesley was Governor General of India. Rev. David Brown was chaplain of the East India Company, a devoted servant of God, warmly attached to Carey and his colleagues, and cordially in sympathy with their work. When the Governor heard of the issue of the Bengali Bible, in a great state of excitement he said to his secretary, "Why sir, do you know who these fellows are, and what this mission press is? Write immediately to the Danish Governor, and tell him to put this press down." The secretary prepared at once to obey. Half the dispatch was written, when his Lordship said, "Leave that letter and send for Mr. Brown, I would like to see whether he has heard of it." Mr. Brown came and in a few wise words told the Governor that the missionaries were gentlemen of learning and most loyal subjects of the British crown, that the Hindoos converted to Christianity would be only more loyal; and thus persuaded him to wait and see what evil came of it. Great was the rejoicing at Serampore on the occasion. The memorable day was the 7th of February, 1801. To mark the completion of the great undertaking a special meeting

was assembled. All the missionaries and the friends of the mission were present. Krishna offered prayer, Carey preached in English and in Bengali from the words, "Let the words of Christ dwell in you richly." A hymn was sung composed by Dr. Marshman of which the following is a copy:

"Hail, precious book divine!
Illumined by thy rays,
We rise from death and sin
And tune a Savior's praise:
The shades of error, dark as night,
Vanish before Thy radiant light.

We bless the God of grace,
Who hath his Word revealed
To this bewildered race,
So long in darkness held:
His love designs; his people pray;
His providence provides the way.

Now shall the Hindoos learn
The glories of our King;
Nor to blind goroos turn,
Nor idol praises sing;
Diffusing heavenly light around
This book their Shasters shall confound.

Deign, gracious Savior, deign,
To smile upon thy Word;
Let millions now obtain
Salvation from the Lord;
Not let its growing conquests stay
Till earth exult to own its sway."

The news of this translation of the Scriptures into the languages of the East was received with great joy in England. A merchant in Yorkshire collected a thousand pounds, to show his sympathy with the great object. The British and Foreign Bible Society received the money into their treasury and making it a thousand guineas transmitted it to Bengal. The agent chosen to convey it was an American captain named Benjamin Wickes, a devotedly pious man who, upon his return to Philadelphia, so stimulated the churches there that five thousand dollars more were added to the sacred sum and duly transmitted. This is believed to have been the first money ever subscribed in this country for Foreign Missions.

Such was the auspicious beginning of that wonderful work at Serampore which went on until, before Carey's death, two hundred and twelve thousand copies of the Scriptures in forty different languages had been issued; the native tongues of three hundred millions of immortal beings. Carey also lived to see the little offering at Kettering grow to half a million dollars.

CHAPTER XVII.

Mission Methods.—Carey, Marshman, and Ward.

CAREY, Marshman and Ward! High on the roll of honor should stand these illustrious names. For nearly forty years they lived and labored together. The remarkable success of their mission renders their methods deserving of special study. A large house which they hesitatingly purchased upon their arrival soon proved inadequate to their rapidly developing plans. The little community was managed upon Apostolic principles. No one said that "aught was his own." Everything went into the general fund. Mr. and Mrs. Marshman established a boarding school which was very profitable. Mr. Ward superintended the public press, from which came a large sum. Carey's salary as professor, added to these sums, furnished an annual amount of twenty-five thousand dollars. We will give an extract from the remarkable instrument which held these great scholars and great business men together.

"Let us give ourselves unreservedly to this glorious cause. Let us never think that our time, our gifts, our families, or even the clothes we wear, are our own. Let us sanctify them all to God and his cause. Oh that He may sanctify us for this work! Let us forever shut out the idea of laying up a dowry for ourselves or our children. If we give up the resolution which was formed on the

subject of private trade when we first united at Serampore, the Mission is from that moment a lost cause. A worldly spirit, quarrels, and every evil work will succeed, the moment it is admitted that each brother may do something on his own account. Woe to the man who shall ever make the smallest movement towards such a measure! Let us continually watch against a worldly spirit, and cultivate a Christian indifference towards every indulgence. Rather let us bear hardness as good soldiers of Jesus Christ; and endeavor in every state to be content."

As their families increased the sum required for their support necessarily became greater, but the spirit of this agreement never changed, and all the parties to it died poor.

Mr. Ward, in his journal of Jan. 18, 1800, says, "This week we have adopted a set of rules for the government of the family. All preach and pray in turn; one superintends the affairs of the family for a month and then another; brother Carey is treasurer and has the regulation of the medicine chest; brother Fountain is librarian. Saturday evening is devoted to adjusting differences and pledging ourselves to love one another.

One of our regulations is that no one of us do engage in private trade; but that all be done for the interest of the mission." After several months' experience, he again writes, "About six o'clock we rise; brother Carey to his garden; brother Marshman to his school, at seven o'clock; brother Brunsden, Felix and I to the printing office. At eight the bell rings for family worship; we assemble in the hall, sing, read and pray. Breakfast. Afterwards, brother Carey goes to the translation, or reading proofs; brother Marshman to school, and the rest to the printing

office. Our compositor having left us we do without; we print three half-sheets of 2,000 each in a week; have five pressmen, one folder, and one binder. At twelve o'clock we take a luncheon; then most of us shave and bathe, read and sleep before dinner, which we have at three. After dinner we deliver our thoughts on a text or question; this we find to be very profitable. Brother and sister Marshman keep their schools until after two. In the afternoon if business be done in the office, I read and try to talk Bengalee with the Brahmin. We drink tea about seven and have little or no supper." Later he says "We bless God that as a family we experience his goodness in continuing and we hope increasing a spirit of unanimity and brotherly love amongst us. We trust we can say we are of one mind and that our desire is to strive together for the furtherance of the Gospel, and the conversion of the heathen around us."

An extract from the sermon preached at the Jubilee of the Society that sent them out will show the home estimate of this remarkable triumvivate. "For between twenty and thirty years were associated in that hallowed spot, Carey, Marshman and Ward; names honorable to the denomination to which they belonged, dear to the whole Church of Christ, and destined to live in the fragrant recollection of distant ages as long as devoted piety and missionary zeal are revered among men. Here were three men, of dispositions and characters very diverse, and not without their respective imperfections, but all glowing with intense ardor for the glory of God and the salvation of men, full of faith and zeal, making efforts which astonished both the church and the world, and devoting with a

sublime generosity seldom equalled and perhaps never surpassed, thousands, yes, tens of thousands, the produce of their own labors and talents, to the missionary cause. These were men adapted to each other, and perhaps we may say necessary to each other, who continued in an unbroken friendship, till one after another they entered into their rest; and who, by the blessing of God on their joint labors, accomplished a work which will remain a monument of their devoted piety and zeal more lasting than our empire in India or than the great globe itself. These men stood in the front of the battle in India Missions, and during the ardous struggle which terminated with the charter of 1813 in granting missionaries free access to India, they never for a moment deserted their post or despaired of success. When at a subsequent period Lord Hastings, who honored them with his kind support, had occasion to refer, in conversation, to the severe conflict they had passed through, he assured them that, in his opinion, the freedom of resort to India, which missionaries then enjoyed, was owing, under God, to the prudence, the zeal and the wisdom which they manifested, when the whole weight of the government in England and in India was directed to the extinction of the missionary enterprise. Must we not acknowledge the Hand of God in this remarkable adaptation of men to their work?"

CHAPTER XVIII.

CHANGES.—SYDNEY SMITH ON FOREIGN MISSIONS.—DEFENCE BY QUARTERLY REVIEW.

IN 1801, Serampore, by diplomatic arrangement, quietly passed into the hands of the English. The good governor Bie assured the missionaries that stipulations had been made that they should not be disturbed in their work. To his honor, the English commissioner apologized to them for the trouble to which they had been subjected. The Marquis of Wellesley, while Governor General of India, finding his administration hindered by the ignorance of the civil service of the government, established in the year 1800, the college of Fort William in Calcutta. When professors were needed, Mr. Brown again remembered his missionary friend, and Carey, now recognized as a Bengali scholar, was appointed to this professorship. With characteristic modesty, preferring the name of teacher, he accepted the honorable but difficult position, and filled it with distinguished success until within four years of his death.

During his connection with the college, he received many evidences of confidence and affection from the Governor General, who came fully to understand the lofty character of the once despised missionary.

Trials were not wanting during these years of labors and honors. His wife who had been long mentally clouded,

was removed by death. How delightful to think of all the years of clear vision she has since enjoyed! Mr. Thomas, under a similar cloud, closed also his useful career.

In 1805, Carey was honored with the degree of D.D., and about the same time published a Mahratta grammar. Encouraged by success in preaching, he opened a Mission Chapel in the Loll Bazaar in Calcutta. In 1806, Capt. Wickes, in the good ship Benjamin Franklin, brought over two new missionaries. The Vellore mutiny occurred about this time. Their enemies, still active, attempted to connect them with it, saying that their efforts to proselyte the natives had led to the mutiny. The Rev. Sydney Smith wrote in the Edinburgh Review: "The duties of conversion appear to be of less importance, when it is impossible to procure proper persons to undertake them, and when such religious embassies, in consequence, devolve upon the lowest of the people. Who wishes to see scrofula and atheism cured by a single sermon in Bengal? Who wishes to see the religious hoy riding at anchor in the Hoogly river? Or shoals of Jumpers exhibiting their nimble piety before the learned Brahmins of Benares? This madness is disgusting and dangerous enough at home. Why are we to send out little detachments of maniacs to spread over the fine regions of the world the most unjust and contemptible opinion of the Gospel? The wise and rational part of the ministry find they have enough to do at home to combat with passions unfavorable to human happiness, and to make men act up to their professions. But if a tinker is a devout man, he infallibly sets off for the East. Let any man read the Anabaptist mission;—can he do so, without deeming such men pernicious and

extravagant in their own country; and without feeling that they are benefiting us much more by their absence, than the Hindoos by their advice?

It is somewhat strange that in a duty which is stated by one party to be so clear and so indispensable, that no man of moderation and good sense can be found to perform it. And if no instruments remain but visionary enthusiasts, some doubt may be honestly raised whether it is not better to drop the scheme entirely. Shortly stated, our argument is this: We see not the slightest hope of success;—we see much danger in making the attempt; and we doubt whether the conversion of the Hindoos would ever be more than nominal. It is a duty of general benevolence to convert the heathen, it is less duty to convert the Hindoos than any other people, because they are already highly civilized, and because you must infallibly subject them to infamy and present degradation. The instruments employed for these purposes are calculated to bring ridicule and disgrace upon the Gospel; and in the discretion of those at home whom we consider as their patrons, we have not the smallest reliance; but on the contrary, we are convinced they would behold the loss of our Indian empire, not with the humility of men convinced of erroneous views and projects, but with the pride, the exultation and the alacrity of martyrs."

These were the thus openly avowed opinions of the Established Church in general; but the Quarterly Review, a Tory, Church and King publication, finally came to their rescue. Referring to all the opprobrium which had been cast upon them, it says: "These low-born and low-bred mechanics have translated the whole Bible into Bengali,

and have by this time printed it. They are printing the New Testament in the Sanscrit, the Orissa, Mahratta, Hindostani and Guzerat, and translating it into Persic, Felinga, Karnata, Chinese, the languages of the Seiks and of the Burmans, and in four of these languages they are going on with the Bible. Extraordinary as this is, it will appear more so, when it is remembered that of these men one was originally a shoe maker, another a printer at Hull, and the third, the master of a charity school at Bristol. Only fourteen years have elapsed since Thomas and Carey set foot in India, and in that time have these missionaries acquired this gift of tongues; in fourteen years these low-bred and low-born mechanics have done more towards spreading the knowledge of the Scriptures among the heathen, than has been accomplished by all the world besides."

In consequence of this determined opposition during the absence of the Marquis of Wellesley, the new missionaries were refused permission to go to Serampore, The Loll Bazaar was temporarily closed, but through Carey's intercession the missionaries went on their way.

A few more glimpses into the Serampore life will be interesting. Mingling in the little society, interested in all its objects, sharing its Christian activities, had been a woman of noble rank, Lady Charlotte E. Rumohr. To this lady, Carey in his forty-seventh year was married. This union afforded him the greatest domestic happiness for thirteen years.

CHAPTER XIX.

The Great Printing Office.

HERE is a glimpse of the great printing office! In a letter to a relative in England, Mr. Ward writes, "Could you see your cousin in his printing office, surrounded by forty or fifty servants, all employed in preparing the Holy Scriptures for the nations of India, you would I am sure be highly pleased. One man is preparing the Book of God for the learned Hindoos in the Sanscrit language; another for the people of Bengal; another for those of Hindostan; another for the inhabitants of Orissa; another for the Mahrattas; another for the Sikhs; another for the people of Assam; and for the Mussulman in all parts of the East, in the Persian and Hindostani languages; others for the Chinese; others for the Talingas; and others are soon to begin the Cingalese, Tamul and Malay languages. As you enter the office you see your cousin in a small room, dressed in a white jacket, reading or writing, and at the same time looking over the whole office, which is one hundred and seventy-four feet long. The next persons you see are learned natives translating the Scriptures into the different languages or correcting the proof sheets. You walk through the office and see, laid out in cases, types in Arabic, Persian, Nagaree, Talinga, Sikh, Bengali, Mahratta, Chinese, Orissa, Burman, Carnata, Keshomena, Greek, Hebrew, and English. Hindoos, Mus-

sulmans, and converted natives are all busy. Some composing, others distributing, others correcting. You next come to the presses, and see four persons throwing off the sheets of the Bible in different languages; and on the left are half a dozen Mussulmans, employed in binding the Scriptures for distribution; while others are folding the sheets, and delivering them to be placed in the store-room, till they can be made up into volumes. This store-room, which is one hundred and forty-two feet long, is filled with shelves from side to side, upon which are laid, wrapt up, the sheets of the Bible, before they are bound. You go forward, and in a room adjoining the office are the type-casters, busy in preparing the types in the different languages. In one corner you see another party busy grinding the printing ink; and in a spacious open place, walled around, you see a paper mill and a number of persons employed in making paper for printing the Scriptures in all these languages. I think you will acknowledge that I am at my post, and where I ought to be."

On the evening of the eleventh of March, 1812, this vast establishment was consumed by fire, it was thought by an incendiary. David Brown, writing of the calamity, says, "I could scarcely believe the report. It was like a blow on the head which stupefies. I flew to Serampore to witness the desolation. The scene was indeed affecting. The immense printing office, two hundred feet long and fifty broad, reduced to a mere shell. The yard covered with burnt quires of paper, the loss in which must be immense. Carey walked with me in the smoking ruins. The tears stood in his eyes. 'In one short evening,' said he, 'the labors of many years are consumed.' How un-

searchable are the ways of God! The Lord has laid me low, that I may look more simply to Him." Writing to Fuller, Carey said, "The loss cannot be estimated at less than seventy thousand rupees. Important manuscripts are lost. In my own case it will require twelve months hard labor to replace what has been destroyed." Many merciful circumstances mitigated the calamity. No lives were lost, no one's health injured. As soon as the news arrived in England, unexampled liberality animated all classes: The Bible Society sent out two reams of paper. The London Missionary Society voted their Baptist brethren one hundred pounds from their funds. The pulpits every where were open to those soliciting aid. In fifty days the indefatigable Fuller entered the committee room, with sparkling eyes, exclaiming, "Well brethren the money is all raised! The loss by the Serampore fire is all repaired, so constantly are the contributions pouring in from all parties—they are of so willing a mind that we must stop them."

What seemed so terrible a calamity, proved a distinguished blessing. The mission became more widely known. Sympathy was attracted to it; and the great work of translation of the Scripture received a mighty impulse.

CHAPTER XX.

Arrival of First American Missionaries.

THE next event of interest was the arrival of the first American missionaries. Two letters happily preserved permit us to look at this favored spot through the young eyes of Mrs. Judson and Harriet Newell. No apology can be needed for introducing two or three letters from these beloved missionaries. Says Mrs. Judson, "Mr. Judson came on board with an invitation from Dr. Carey to spend the night with him. I got into a palankeen—Mr. Judson walked to the house. It was with considerable fear I rode, as the streets were full of natives and English carriages. Those who carried me went so much faster than Mr. Judson, that I soon lost sight of him, and did not know where they would carry me. They, however, stopped before a large stone building, which I soon found to be Dr. Carey's house. We were directed up a pair of stairs, through one or two large rooms, into his study. He arose, shook hands with us, and gave us a cordial welcome to this country. His house is curiously constructed, as the other European houses are here. There are no chimneys or fire-places in them, the roofs are flat, the rooms twenty feet in height and proportionately large. Large windows without glass open from one room to the other, that the air may freely circulate through the house. They are very convenient for this hot climate and bear every

mark of antiquity. In the evening we attended meeting in the English Episcopal church. It was the first time of our attending meeting for above four months, and as we entered the church our ears were delighted with hearing the organ play our old favorite tune, Bangor. The church was very handsome, and a number of punkahs, something like a fan several yards in length, hung around, with ropes fastened to the outside, which were pulled by some of the natives to keep the church cool. We spent the night at Dr. Carey's and were rejoiced to find ourselves once more in a house on land. Very near the house is a charity school, supported by this mission, in which are instructed two hundred boys, and nearly as many girls. They are chiefly children of Portuguese parents and natives of no caste. We could see them all kneel in prayer, and hear them sing at the opening of the school. It was really affecting to see these poor children, picked up in the streets, learning to sing the praise and read the word of God."

Harriet Newell, who, only a few weeks after, closed her eyes on all earthly scenes, writes in a similar strain: "Yesterday we left the vessel and were conveyed in a palanquin through crowds of Hindoos to Dr. Carey's. No English lady is here seen walking in the streets. This, I do not now wonder at. The natives are so numerous and so noisy, that a walk would be extremely unpleasant. Calcutta houses are built almost entirely of stone. They are large and airy. Dr. Carey's house appeared like a palace to us, after residing so long in our little room. He keeps a large number of Hindoo servants. Mrs. Carey is ill at Serampore. The Doctor is a small man and very

pleasant. He received us very cordially. This morning we saw some of the native Christians; Ram-mo-hund was one. They cannot talk English. A son of Dr. Carey is studying law at Calcutta. He is an amiable young man. An invitation to go to Serampore to-morrow." Again she writes: "At Serampore. We came here last evening by water. The dear missionaries received us with the same cordiality as they would if we had been their own brothers and sisters. This is the most delightful place I ever saw. Here the missionaries enjoy all the comforts of life, and are actively engaged in the Redeemer's service. After a tedious voyage of four months at sea, think, my dear mother, how grateful to us is this retired and delightful spot. The mission house consists of four large commodious stone buildings—Dr. Carey's, Dr. Marshman's, Mr. Ward's, and the common house. In the last we were accommodated with two large spacious rooms, with every convenience we could wish. It has eight rooms on the floor, no chambers; namely, the two rooms above mentioned, with the two other lodging rooms, the dining hall, where an hundred or more eat, a large chapel, and two large libraries. The buildings stand close to the river. The view of the other side is delightful. The garden is larger and much more elegant than any I ever saw in America. A few months since, the printing office was destroyed by fire. This was a heavy stroke; but the printing is now carried on very extensively. There is a large number of out buildings also; the cook house, one for making paper, &c., &c."

Next day she says, "Mr. Newell preached this morning in the Mission chapel. Mr. Ward in the afternoon, in the

Bengali language, to about fifty Hindoos and Mussulmen. This afternoon I shall ever recollect with peculiar sensations. The appearance of the Christian Hindoos, when listening to the Word of Life, would have reproved many an American Christian. Had you been present, I am sure you could not have refrained from weeping. Had an opponent of missions been present, his objections must have vanished. He would have exclaimed, 'What hath God wrought!' To hear the praises of Jesus sung by a people of a strange language; to see them kneel before the throne of grace; to behold them eagerly catching every word which proceeded from the mouth of their minister was a joyful, affecting scene. Rejoice, my dear mother; the standard of the blessed Immanuel is erected in this distant land; and here the Gospel will undoubtedly continue till the commencement of the bright millennial day. In the evening Brother Judson preached. How precious the privileges I now enjoy! I have everything here which heart could wish but American friends. We are treated with the greatest kindness. Everything tends to make us happy and excite our gratitude. You would love these dear missionaries could you see them."

This delightful intercourse continued for several weeks; Messrs. Judson and Newell had also to learn that they could not be allowed to settle within British dominion.

CHAPTER XXI.

His Sons.

HERE is a glimpse showing Carey's joy in his children. We have seen that the two elder sons had professed Christianity. They were now engaged in mission work. The third son Jabez had shown an aversion to religion and was studying law in Calcutta. A very remarkable circumstance is related in connection with his conversion. "Mr. Fuller, then an aged man, was preaching a sermon before the annual meeting of the Society in London. In the course of his sermon, which had for its theme 'The Power of the Gospel,' the venerable minister referred to the happiness of Carey in seeing two of his sons devoted to missions. 'But,' added he, 'there is a third one who gives him pain; he is not yet turned to the Lord.' Then making a long and solemn pause, during which tears flowed abundantly from his eyes, he exclaimed in a loud and shrill voice, which seemed to spring from a soul full of feeling, 'Brethren, let us send up a united, universal, and fervent prayer to God, in solemn silence, for the conversion of Jabez Carey.' The appeal was like a clap of thunder, and the pause afterwards as intensely solemn as silence and prayer could make it. Ten minutes of the most profound devotional feeling pervaded an assembly of perhaps two thousand persons. Among the first letters afterwards received was the announcement of the conversion which

had been so earnestly sought for and which occurred nearly if not just at the time of fervent supplication."

During the next year a missionary was needed to go to the island of Amboyna. No one being ready to go, Jabez Carey proposed himself and was accepted. At the time of his ordination, his brother Felix having opportunely arrived from Burmah, Dr. Carey with two of his sons, Felix and William, united in laying hands upon the third. "I trust," said the father, "that this will be a matter of everlasting praise. Oh praise the Lord with me and let us exalt His name together! To me the Lord has been very gracious. I trust all my children love the Lord and three out of four are actually engaged in the important work of publishing his Gospel among the heathen."

One glimpse we have of a severe illness from which he says he believes his life was given back in answer to prayer.

CHAPTER XXII.

His Garden.

HERE is a glimpse of Carey in his Indian garden with its rare tropical plants and beautiful flowers. While his refined taste was gratified and his physical frame invigorated by the congenial labor, how precious must have been his hours of communion with the Author of all the beauty around him!

A touching incident is told of his gardening. He had received from a friend in England a bag of seeds for experimenting in his Serampore garden. He shook out the remnant of the seeds in a corner. In the rich mould they soon started, and a little plant appeared which soon proved to be an English daisy. His delight at finding this simple English flower, he eloquently described in a letter to a friend. The poet Montgomery hearing the incident, wrote the following beautiful little poem, addressed to Dr. Carey.

The Daisy in India.

Thrice welcome, little English flower!
  My mother-country's white and red,
In rose or lily, till this hour,
  Never to me such beauty spread;
Transplanted from thine island bed,
  A treasure in a grain of earth,
Strange as a spirit from the dead,
  Thine embryo sprang to earth.

Thrice welcome, little English flower!
  Whose tribes, beneath our natal skies,
Shut close their leaves while vapors lower;
  But, when the sun's gay beams arise,
With unabashed but modest eyes,
  Follow his motion to the West,
Nor cease to gaze till daylight dies,
  Then fold themselves to rest.

Thrice welcome, little English flower!
  To this resplendent hemisphere,
Where Flora's giant offspring tower,
  In gorgeous liveries all the year
Thou, only thou, art little here,
  Like worth unfriended and unknown,
Yet to my British heart more dear
  Than all the torrid zone.

Thrice welcome, little English flower!
  I'll rear thee with a trembling hand.
Oh for the April sun and shower,
  The sweet May dews, of that fair land,
Where daisies, thick as starlight, stand
  In every walk!—that here may shoot
Thy scions, and thy buds expand,
  A hundred from one root.

Thrice welcome, little English flower!
  To me the pledge of hope unseen;
When sorrow would my soul o'erpower,
  For joys that were, or might have been,
I'll call to mind how, fresh and green,
  I saw thee waking from the dust;
Then turn to Heaven with brow serene,
  And place in God my trust

Carey's interest in Nature was not limited to his beloved garden, but extended to the fauna and flora of his adopted country. While at Mudnabatty he formed the acquaintance of Dr. Roxburgh, superintendent of the Company's Botanical Garden, who gave a newly discovered tree Carey's name. He was the founder of the East India Agricultural and Horticultural Society.

At Calcutta he must have been deprived of the much needed refreshment of these mornings with Nature.

CHAPTER XXIII.

Journal of a Day.

WE find him apologizing to a friend for not writing him in this way: "I rose this morning at a quarter before six, read a chapter in the Hebrew Bible and spent the time till seven in private addresses to God. I then attended family prayers with the servants in Bengali. While tea was getting ready I read a little in Persian with a Moonshee who was waiting, when I left my bedroom; read also before breakfast a portion of the Scriptures in Hindostani. The moment breakfast was over, sat down to the translation of the Ramayuna from the Sanscrit with a pundit who was waiting, and continued this translation till ten o'clock, at which hour I went to college, and attended the duties there till between one and two o'clock. When I returned home, I examined a proof sheet of the Bengali translation of Jeremiah, which took till dinner-time. After dinner, translated, with the assistance of the chief pundit of the college, the greater part of the eighth chapter of Matthew into Sanscrit. This employed me until six o'clock. After six, sat down with a Telinga pundit, who is translating from the Sanscrit into the language of his country, to learn the language. At seven I began to collect a few previous thoughts into the form of a sermon, and preached in English at half-past seven. About forty persons present, and among them one of the puisne judges

of the Sudder Dewany' dawlot. After sermon I got a subscription from him of five hundred rupees towards erecting our new place of worship; he is an exceedingly friendly man. Preaching was over and the congregation gone by nine o'clock. I then sat down and translated the eleventh chapter of Ezekiel into Bengali, and this lasted till near eleven; and now I sit down to write to you. After this I concluded the evening by reading a chapter in the Greek Testament and commending myself to God. I have never more time than this in the day, though the exercises vary."

By labors like these he was enabled to accomplish results which are almost incredible.

CHAPTER XXIV.

Results of Philological Labors.

DR. JOHN DYER gives a summary of some of these results. "By steady perseverance Dr. Carey was enabled to accomplish a vast amount of philological labor all more or less subservient to the great design of transferring the inspired Oracles into as many of the Oriental tongues as possible. His Mahratta grammar was followed by a Sanscrit grammar, extending to more than a thousand pages, in 1806; a Mahratta dictionary in 8vo, in 1810; a Punjabi grammar 8vo, 1812; a Telinga grammar 8vo, 1814; besides the Ramayuna in the original text, carefully collated with the most authentic manuscripts, in three volumes quarto, which appeared between the years 1806 and 1810. His philological works of a later date were, a Bengali dictionary in three volumes, quarto, 1818, of which a second edition was published in 1825, and another 1827-30; a Bhotana dictionary, quarto, 1826; also a grammar of the same language edited by him and Dr. Marshman. A dictionary of the Sanscrit, nearly ready for the press, was consumed by the fire of 1812. It is not known that the work was ever resumed; nor did he complete a more extensive undertaking for all, which he had not only projected, but for which he had collected

materials. This was an Universal Dictionary of the Oriental languages, derived from the Sanscrit, on the plan of Johnson's Lexicon, with the Synonyms in the different affiliated tongues, with the Hebrew and Greek terms of a corresponding meaning.

Great as were these achievements in the field of Oriental Literature, they were entirely subordinate to, and surpassed by Dr. Carey in the province of Biblical translation. The versions of the Sacred Scriptures, in the preparations of which he took an active and laborious part, include the Sanscrit, Hindu, Briybbhassa, Mahratta, Bengali, Oriya, Telinga, Karnata, Maldivian, Gurajattee, Bulooshe, Pushtoo, Punjabi or Shikh, Kashmeer, Assam, Burman, Pali or Magudha, Tamul, Cingalese, Armenian, Malay, Hindostani, and Persian. In six of these tongues, the whole Scriptures of the Old and New Testament have been printed and circulated; the New Testament has appeared in twenty-three languages, and smaller portions of the Sacred text have been printed in various dialects of these languages. In thirty years, Carey and his brethren rendered the Word of God accessible to one-third of the world.

Such labors and successes at length found universal recognition. The King of Denmark sent to Carey, Marshman and Ward, each, an autograph letter accompanied by a gold medal, as an evidence of his appreciation of their labors. A house and grounds belonging to the king was also conveyed to them for the use of the college. Carey was made a fellow of the Linnæan Society of London, also a member of the Geological and Horticultural societies.

At one time in these later years a Governor General asked Carey what he could do for the missionaries. Carey replied, "My Lord, the only favor we ask is to be let alone."

CHAPTER XXV.

Last Years.

THE busy years passed on. With rare exceptions, his health was remarkable. In 1823, he writes, "I bless God that, though more than sixty years of age, I enjoy nearly as good health and get through as much work as ever." In 1831, he thus writes to his son Jabez, "I am this day seventy years old—a monument of Divine mercy and goodness; though in a review of my life I find much, very much, for which I ought to be humbled in the dust. My direct and positive sins are innumerable; my negligence in the Lord's work has been great, I have not promoted his cause, nor wrought his glory as I ought; notwithstanding all this, I am spared until now, and am still retained in his work. I trust I am ready to die, through the grace of my Lord Jesus, and I look forward to the full enjoyment of the society of holy men and angels and the full vision of God forevermore." For a year or two longer his labors continued, his last work being a revision of the Bengali Bible. His first effort as a translator had been upon a version of the New Testament in that language, and with this final revision of the whole Bible, his labors ceased.

From the pen of Rev. John Leechman, after his arrival in India as a missionary in 1833, we get one more glance at Serampore in Carey's last years. He says, "Our vener-

able Dr. Carey is in excellent health, and takes his turn in all our public exercises. Just forty years ago, the first of this month, he administered the Lord's Supper to the church at Leicester, and started on the morrow to embark for India. Through this long period of honorable toil, the Lord has mercifully preserved him ; and at our missionary prayer meeting, held on the first of this month, he delivered an interesting address to encourage us to persevere in the work of the Lord. We have also a private monthly prayer meeting held in Dr. Carey's study, which is to me a meeting of uncommon interest. At our last meeting Dr. Carey read part of the history of Gideon, and commented with deep feeling on the encouragement which that history affords, that the cause of God can be carried on to victory and triumph, by feeble and apparently inefficient means."

At length the days of feebleness came. While his sun slowly declined, many distinguished visitors sought the Serampore shrine. Lady William Bentinck, the wife of the Governor-General, was particularly kind and attentive. Dr. Wilson, the Bishop of Calcutta, sought a blessing from the venerable missionary. Dr. Duff's visit to him brings to mind the parting of Elijah and Elisha. The mantle of the old saint seems to have fallen upon the ardent young Scotchman. An incident of one of these visits, related by Dr. Culross in his "Men worth remembering," will fittingly close this memoir. "On one of the last occasions on which he (Duff) saw him—if not the very last—he spent some time talking chiefly about Carey's missionary life, till at length the dying man whispered, 'Pray.' Duff knelt down and prayed and then said good-bye. As he passed from the room, he thought he heard a feeble voice pro-

nouncing his name, and, turning, he found that he was recalled. He stepped back accordingly and this is what he heard, spoken with a gracious solemnity: 'Mr. Duff, you have been speaking about Dr. Carey, Dr. Carey; when I am gone, say nothing about Dr. Carey, speak about Dr. Carey's Savior.' Duff went away rebuked and awed, with a lesson in his heart which he never forgot."

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